Some Reminders Of The Numen

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Preface

The following text, *A Reminder*, is a reply David Myatt sent to a personal correspondent who enquired about his response to particular allegations resulting from an interview Myatt gave which was published as *A May Day Interview With David Myatt 2024* and included in the book *Seven Interviews*. {1}

The person who had asked the questions in that interview later, possibly employing the royal "we" and in a 17-page article titled *Lest We Forget*, boasted that he and others "crafted questions that were deliberately designed to be short in order to yield the most information. They also contained traps to see if it was actually David Myatt responding." Among the allegations made were that Myatt's weblog - davidmyatt dot wordpress dot com - was not run by him and that the Greek translations and commentaries published under Myatt's name {2} were by other people such as "the professor sponsored by the FBI who wrote Devil's Quran."

The polemicist who wrote *Lest We Forget*, again possibly employing the royal "we", concluded that what he termed 'red-flags' "were enough to convince us that it wasn't David Myatt that was being 'interviewed' – if you can even call it that – but someone else. Another thing to note is that all of the questions were answered with information that is publicly available." The polemicist also wrote that it was a matter of blind faith to believe that there is "a 75 year-old man [who] is somehow fluent in millennial lingo and acronyms, computer programmer dialect, and has the time to manage more than four pseudonyms (and argue with more controlled by him), one social media account and write articles for three websites while writing dense pdfs on Greco-roman and Arabic mysticism". In an attempt at humour the polemicist concluded that either "David Myatt is writing articles and giving interviews from the acausal [or] someone else is writing and giving interviews under his name."

However, all the allegations made by the polemicist were subsequently revealed to be without substance {3} with the author of the detailed refutation asking a relevant question:

> "Why such beliefs, such phantasmagorical stories, about DM? Are they designed or penned, consciously or otherwise, to compliment the beliefs of the multitude of public allegationists and denigrators of David Myatt who refuse to or who cannot answer questions asked of them, as outlined in the 2025 text *Allegations And A Modern Narrative*? {4} and which beliefs "describe and propagate what has become a particular and now well-established and, in the mainstream Media and academia, unchallenged narrative about a particular person founded as it is on certain allegations."

Rufus Malisius
April 2026

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{1} *Seven Interviews*, (i) Printed book, ISBN-13 978-1484096642 (ii) Gratis pdf, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf
{2} Translations and scholarly commentaries such as:
(i) *Corpus Hermeticum: Eight Tractates*, (a) Printed book, ISBN-13 978-1976452369 (b) Gratis pdf https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf
(ii) *Anaximander, Imbalance, And Opposites*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/02/dwmyatt-anaxmander.pdf
(iii) *The Gospel Of John*, Part One, chapters 1-5, https://davidmyatt.wordpress.com/wp-content/uploads/2023/08/myatt-gospel-john-1-5.pdf
{3} qv. *More Indicative Allegations,* which includes the refutation titled *The Question Of Mr Myatt* with its *An Amusing Addendum* is included here as Appendix A.
{4} *Allegations And A Modern Narrative*, included here as Appendix B.

A Reminder

Rufus M: What is your response to the allegations made subsequent to a May 2024 interview you gave?

DM: The allegations were not unexpected, partly because they seemed to be somewhat symptomatic of a desire, possibly unconscious or possibly otherwise and by certain types of persons, to demean and to discredit; and partly because they revealed a lack of that supra-personal, that a-causal, perspective of the temporal nature of all causal abstractions and of our own mortal existence, brief as such an existence is. A perspective which, as I have endeavoured to express several times in the past decade or more, a personal pathei-mathos can reveal.

One of which expressions was in respect of humility. That, as a result of our pathei-mathos, it is by and through humility that

> "we do what we do not because we expect some reward, or some forgiveness, given by some supra-personal supreme Being, or have some idealized duty to such a Being or to some abstraction (such as some nation, some State) but because it is in our very nature to do an act of compassion, a deed of honour: to do something which is noble and selfless.
>
> That is, we act, not out of duty, not out of a desire for Heaven or Jannah, or enlightenment or some other "thing" we have posited – not from any emotion, desire or motive, not because some scripture or some revelation or some Buddha says we should – but because we have lost the illusion of our self-contained, personal, identity, lost our Earth-centric, human-centric, perspective, lost even the causal desire to be strive to something different, and instead just are: that is, we are just one microcosmic living mortal connexion between all life, on Earth, and in the Cosmos. For our very nature, as human beings, is a Cosmic nature – a natural part of the unfolding, of the naturally and numinously changing, Cosmos.
>
> Thus a personal humility is the natural balance living within us; that is, we being or becoming or returning to the balance that does not give rise to ἔρις. Or, expressed simply, humility disposes us toward gentleness, toward kindness, toward love, toward peace; toward the virtues that are balance, that express our humanity.
>
> This personal humility inclines us toward σωφρονεῖν; [1] toward being fair, toward rational deliberation, toward a lack of haste. Toward a balanced judgement and thence toward a balanced life of humility, wu-wei, and a knowing of the wisdom of Δίκα. [2] There is nothing

especially religious here, nor any given or necessary praxis. No techniques; no supplication to some-thing or to some posited Being. No expectation of reward, in this life or some posited next life. Only an interior personal change, an attempt to live in a certain gentle, quiet, way so as not to intentionally cause suffering, so as not to upset the natural balance of Life." [3]

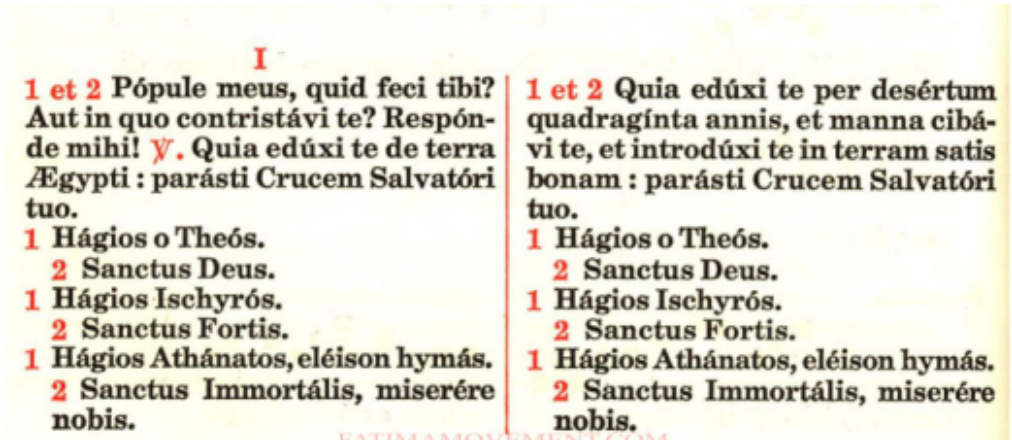
It is also as if the person or persons, who with their Certitude-of-Knowing made those and who make similar allegations, have no experience of or intuition regarding the numinous: of 'the immanence and transcendent sublimity of the numen', the divine, such as would make them aware of or feel "the sapientia which is a revealing of all beings", as described, for example, at the beginning of the Ιερός Λόγος tractate of the Corpus Hermeticum:

> Δόξα πάντων ὁ θεὸς καὶ θεῖον καὶ φύσις θεία. ἀρχὴ
> τῶν ὄντων ὁ θεός καὶ νοῦς καὶ φύσις καὶ ὕλη, σοφία εἰς
> δεῖξιν ἀπάντων ὤν· ἀρχὴ τὸ θεῖον καὶ φύσις καὶ ἐνέργεια
> καὶ ἀνάγκη καὶ τέλος καὶ ἀνανέωσις [...]
> τὸ γὰρ θεῖον ἡ πᾶσα κοσμικὴ σύγκρασις φύσει ἀνανεου-
> μένη· ἐν γὰρ τῷ θείῳ καὶ ἡ φύσις καθέστηκεν
>
> The numen of all beings is the theos: numinal, and of numinal physis.
> The origin of what exists is the theos, who is Perceiveration and Physis and Substance:
> The sapientia which is a revealing of all beings.
> For the numinal is the origin: physis, vigour, incumbency, accomplishment, renewance [.....]
>
> The divine is all of that mixion: renewance of the cosmic order through Physis
> For Physis is presenced in the divine. [4]

Where 'sapientia' is not 'wisdom' as defined for instance in the Oxford English Dictionary - the quality of being wise, as in a soundness of judgement in the choice of means and ends - but a presencing, a revealing, within an individual of the nature (the physis) of beings and thus of how all beings are connected, through Being, and of why all denotata are divisive and obscure this connectedness and such a wordless presencing. Which I surmise is what a saying attributed to Anaximander implied, as I saught to explain in my *Anaximander, Imbalance, And Opposites*. [5]

In the real world, of prejudice, egoism, pride, belief in and reliance on denotata, where a 'classical education' and thence a certain perspective born of a scholarly study is the purveu of a minority, such allegations, and now their dissemination by modern rapid means of communication, are only to be expected; as is the acceptance of and belief in those allegations by many others.

But there are moments when reminders of other ways to appreciate, to feel, to be, "all of that mixion" are or can be presenced, with today being such reminder for this one particular fleeting and Earthly-bound emanation whose Uncertitude-of-Knowing was a gift from the early-dying of two others.



I

1 et 2 Pópule meus, quid feci tibi? Aut in quo contristávi te? Respónde mihi! ℣. Quia edúxi te de terra Ægypti : parásti Crucem Salvatóri tuo.
1 Hágios o Theós.
2 Sanctus Deus.
1 Hágios Ischyrós.
2 Sanctus Fortis.
1 Hágios Athánatos, eléison hymás.
2 Sanctus Immortális, miserére nobis.

1 et 2 Quia edúxi te per desértum quadragínta annis, et manna cibávi te, et introdúxi te in terram satis bonam : parásti Crucem Salvatóri tuo.
1 Hágios o Theós.
2 Sanctus Deus.
1 Hágios Ischyrós.
2 Sanctus Fortis.
1 Hágios Athánatos, eléison hymás.
2 Sanctus Immortális, miserére nobis.

(Tommaso Ludovico da Vittoria)

David Myatt
Feria VI in Passione et Morte Domini
2026

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[1] As mentioned in *One Perceiveration* regarding σωφρονεῖν, I use it

> in preference to σωφρονέω/σωφροσύνη - as a synonym for "a fair and balanced personal, individual, judgement" (that is, thoughtful reasoning, or wisdom) whereas in classical and Hellenic terms the expression should be τὸ σωφρονεῖν/εἰς τὸ σωφρονεῖν which imply 'to be discreet (Ag. 1425), being moderate, having good judgement', and so on. Here, as with Δίκα (in preference to δίκη) I have used a form or variant of a specific Greek word in order to suggest a modern philosophical meaning (or principle) and differentiate it from the conventional lexicographic meaning. But it would perhaps, with the hindsight of some years, have been better to avoid confusion and instead given and then used transliterations - sophronein, Dika - as I did (following the example of Jung) with ἐναντιοδρομίας/enantiodromia. That is, using the transliterations as Anglicized terms, as I do with my usage of πάθει μάθος - especially when the transliteration is employed - for such Anglicized terms do not follow the correct Greek grammatical (inflective) usage, with my writingsthus employing expressions such as "a pathei-mathos", "that pathei-mathos", "which pathei-mathos", "our accumulated pathei-mathos", "my pathei- mathos", and of course "the philosophy of pathei-mathos".
>
> https://davidmyatt.wordpress.com/wp-content/uploads/2020/02/dwmyatt-one-perceiveration-v5.pdf

[2] As mentioned in Appendix I, *The Principle of Δίκα*, of *The Numinous Way Of Pathei-Mathos*,

> "In respect of Δίκα, I write - spell - it thus in this modern way with a capital Δ to intimate a new, a particular and numinous, philosophical principle, and differentiate it from the more general δίκη. As a numinous principle, or axiom, Δίκα thus suggests what lies beyond and what may have been the genesis of δίκη personified as the goddess, Judgement – the goddess of natural balance, of the ancestral way and ancestral customs.
>
> Thus, Δίκα does not mean nor imply something theological, but rather implies the natural balance, the reasoned judgement, the thoughtful reasoning – σωφρονεῖν – that πάθει μάθος brings and restores, and which accumulated πάθει μάθος of a particular folk or πόλις forms the basis for their ancestral customs. δίκη is therefore, as the numinous principle Δίκα, what may be said to be a particular and a necessary balance between ἀρετή and ὕβρις – between the ὕβρις that often results when the personal, the natural, quest for ἀρετή becomes unbalanced and

excessive. That is, when ἔρις (discord) is or becomes δίκη – as suggested by Heraclitus in Fragment 80 -

εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ᾽ ἔριν καὶ χρεώμενα [χρεών]
One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord."

https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[3] *Numinous Expiation*, 2012, https://davidmyatt.wordpress.com/numinous-expiation/

[4] The somewhat extensive commentary that follows is from my *Corpus Hermeticum: Eight Tractates*, ISBN-13 978-1976452369

The numen of all beings is [the] theos. Δόξα πάντων ὁ θεὸς. The sense of δόξα here, especially given the following mention of θεῖος and φύσις, is of immanence and of transcendent sublimity, encompassing both (i) the interpretation given to the word in LXX and the New Testament, of a divine glory (qv. Exodus 16:10, Matthew 25:31, and Luke 2:9) and thus of what is considered to be - that is, is outwardly manifest as - glorious, or splendid, as in Matthew 4:8, a sense well-expressed in the Latin of Jerome: iterum adsumit eum diabolus in montem excelsum valde et ostendit ei omnia regna mundi et gloriam eorum, and (ii) the classical, more personal sense, of honour, and reputation or repute, the latter as for example referenced by Boethius: Unde non iniuria tragicus exclamat: ῏Ω δόξα, δόξα, μυρίοισι δὴ βροτῶν οὐδὲν γεγῶσι βίοτον ὤγκωσας μέγαν (Book III, vi).

Hence I have opted for 'numen', rather than the usual 'splendour' or 'glory' which do not, in my view given their modern connotations and common usage, express the sense of the Greek; with the meaning of 'numen' here being expressed by what follows: "numinal and of numinal physis", where by numinal - in this ἱερός λόγος - is meant divine not in the specific sense of a monotheistic and Biblical (a masculous) God but in the more general sense of pertaining to a deity or deities, male or female, as in a paganus (and not necessarily patriarchal) polytheism.

In this paganus context, the numinous is therefore what is, or what manifests (presences) or can manifest or remind us of (what can reveal) what is regarded or understood as sacred, numinal, sublime, awe-inspiring, beautiful, noble, esoteric, beyond the mundane, and beyond our ability, as mortals, to control.

Thus, in terms of ἱεροί λόγοι in general, the numen reminds us of 'the natural order of things' (the physis of theos, of theoi, of Nature and of the heavens), reminds us of our own physis, and thus of our duties and responsibilities as mortals (especially in relation to deities) and thence the need to avoid hubris.

In respect of hubris, Hesiod, in Ἔργα καὶ Ἡμέραι [Works and Days], vv 213-218, wrote:

σὺ δ᾽ ἄκουε δίκης, μηδ᾽ ὕβριν ὄφελλε:
ὕβρις γάρ τε κακὴ δειλῷ βροτῷ: οὐδὲ μὲν ἐσθλὸς
215 ῥηιδίως φερέμεν δύναται, βαρύθει δέ θ᾽ ὑπ᾽ αὐτῆς
ἐγκύρσας ἄτῃσιν: ὁδὸς δ᾽ ἐτέρηφι παρελθεῖν
κρείσσων ἐς τὰ δίκαια: Δίκη δ᾽ ὑπὲρ ῞Υβριος ἴσχει
ἐς τέλος ἐξελθοῦσα: παθὼν δέ τε νήπιος ἔγνω

You should listen to [the goddess] Fairness and not oblige Hubris
Since Hubris harms unfortunate mortals while even the more fortunate
Are not equal to carrying that heavy a burden, meeting as they do with Mischief.

The best path to take is the opposite one: that of honour
For, in the end, Fairness is above Hubris
Which is something the young come to learn from adversity.

Notes:

a. δίκη. The goddess of Fairness/Justice/Judgement, and – importantly – of Tradition (Ancestral Custom). In Ἔργα καὶ Ἡμέραι, as in Θεογονία (Theogony), Hesiod is recounting and explaining part of that tradition, one important aspect of which tradition is understanding the relation between the gods and mortals. Given both the antiquity of the text and the context, 'Fairness' – as the name of the goddess – is, in my view, more appropriate than the now common appellation 'Justice', considering the modern (oft times impersonal) connotations of the word 'justice'.
b. Mischief. The sense of ἄτῃσιν here is not of 'delusion' nor of 'calamities', per se, but rather of encountering that which or those whom (such as the goddess of mischief, Ἄτη) can bring mischief or misfortune into the 'fortunate life' of a 'fortunate mortal', and which encounters are, according to classical tradition, considered as having been instigated by the gods. Hence, of course, why Sophocles [Antigone, 1337-8] wrote ὡς πεπρωμένης οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή (mortals cannot be delivered from the misfortunes of their fate).
c. δίκαιος. Honour expresses the sense that is meant: of being fair; capable of doing the decent thing; of dutifully observing ancestral customs. A reasonable alternative for 'honour' would thus be 'decency', both preferable to words such as 'just' and 'justice' which are not only too impersonal but have too many inappropriate modern connotations.
d. νήπιος. Literal – 'young', 'uncultured' (i.e. un-schooled, un-educated in the ways of ancestral custom) – rather than metaphorical ('foolish', ignorant).

Theos. θεὸς. As with the Pœmandres tractate, I have opted for a transliteration, for the Biblical 'God' is not what is meant here, given the title of the tractate and the content, while the word 'god' (singular, lower case) now has certain connotations (some of which are theological) not always relevant to ancient Greek deities. In terms of theos, what is most probably meant here - cf. Hesiod's Theogony - is the, or a, prime, first, or primordial deity (such as Οὐρανός) from whence came-into-being the other Greek deities, including Zeus (cf. the use of πρῶτον by Plato in *Timeas,* 69b).

Thus, in respect of this tractate, I translate θεοὶ not as 'gods' but as 'deities' in the hope of providing a more balanced view of this particular ancient paganus text.

Physis. As in my translation of Pœmandres tractate I have given a transliteration to suggest, as I wrote there, "something more than what 'nature' or 'character' - of a thing or person - denotes. That is, to know what is real and apprehend the physis of those real things - νοῆσαι τὴν τού των φύσιν; to discern the physis, the true nature, of beings. That is, to have an understanding of ontology; for physis is a revealing, a manifestation, of not only the true nature of beings but also of the relationship between beings, and between beings and Being".

Occasionally I have capitalized physis, when the context merits it, such as when the physis of what we term Nature is meant or implied; or when - as here at the beginning - it is an attribute of theos.

τῶν ὄντων. What is real/what exists (Reality/Existence) - qv. the beginning of the Pœmandres tractate, and my commentary thereon.

νοῦς. *Perceiveration,* not 'mind', qv. Pœmandres 2.

substance. ὕλη, the *materia* of 'things' and living beings - contrasted with οὐσία, essence. qv. Pœmandres

10.

sapientia. σοφία. qv. Pœmandres 29.

vigour. ἐνέργεια. In the sense of vitality and vigorous activity. See my note on ἡ εἱμαρμένη, Pœmandres 15.

incumbency. Often personified as Ἀνάγκης, the primordial goddess of incumbency; that is, of wyrd: of that which is beyond, and the origin of, what we often describe as our Fate as a mortal being. To render ἀνάγκη here somewhat blandly as 'necessity' is to miss both the subtle esotericism of an ἱερός λόγος and what Empedocles wrote:

> ἔστιν Ἀνάγκης χρῆμα, θεῶν ψήφισμα παλαιόν,
> ἀίδιον, πλατέεσσι κατεσφρηγισμένον ὅρκοις·
> εὖτέ τις ἀμπλακίησι φόνωι φίλα γυῖα μιήνηι,
> νείκεΐ θ' ὅς κε ἐπίορκον ἁμαρτήσας ἐπομόσσηι,
> δαίμονες οἵτε μακραίωνος λελάχασι βίοιο,
> τρίς μιν μυρίας ὥρας ἀπὸ μακάρων ἀλάλησθαι,
> φυομένους παντοῖα διὰ χρόνου εἴδεα θνητῶν
> ἀργαλέας βιότοιο μεταλλάσσοντα κελεύθους.
> αἰθέριον μὲν γάρ σφε μένος πόντονδε διώκει,
> πόντος δ' ἐς χθονὸς οὖδας ἀπέπτυσε, γαῖα δ' ἐς αὐγὰς
> ἠελίου φαέθοντος, ὁ δ' αἰθέρος ἔμβαλε δίναις·
> ἄλλος δ' ἐξ ἄλλου δέχεται, στυγέουσι δὲ πάντες.
> τῶν καὶ ἐγὼ νῦν εἰμι, φυγάς θεόθεν καὶ ἀλήτης,
> Νείκεϊ μαινομένωι πίσυνος.
>
> There exists an insight by Ananke, an ancient resolution
> Of the gods, immutable and sealed by vows,
> Regarding when one of the daimons - those whose allotted portion of life is long -
> Has their own hands stained from murder
> Or who, once having sworn an oath, because of some feud breaks that oath.
> For they shall for ten thousand tripled seasons wander away from the beautified,
> Begotten during that period in all manner of mortal form
> And exchanging during that voyage one vexation for another:
>
> The fierce Ætherials chase them to the Sea,
> The Sea spits them out onto dusty ground,
> Gaia hurls them to the burning light of the Sun
> Who flings them back to those swirling Ætherials.
> Moved from one to the other, all detest them.
>
> I am one of those, a vagabond in exile from the gods
> Who has to rely on strongful Disagreement.

Die Fragmente der Vorsokratiker, Diels-Kranz, B115

Notes:

νεῖκος (disagreement) is - according to what we can adduce of the philosophy of Empedocles from the fragments of his writings that we possess - a fundamental principle, and one

understood in relation to another fundamental principle, Φιλότης, expressive as they both are of the logos (λόγος) by which we can possibly apprehend the workings of the cosmic order (κόσμος). However, the common translations - of 'strife' and 'love' respectively - do not in my view express what Empedocles seems to be trying to convey, which is 'disagreement' and 'fellowship' (a communal or kindred working-together in pursuit of a common interest or goal). For while disagreement sometimes disrupts fellowship, it is often necessary as the genesis of productive change.

Thus, just as Odysseus had to rely on the support of Athena, who disagreed with how Poseidon treated Odysseus, so does the 'vagabond in exile from the deities/the gods' have to rely on disagreements among the immortals to end their own exile.

mixion. Alternate (old) spelling of mixtion, meaning the condition or state of being mixed, melded, compounded, combined.

[5] The Greek saying attributed to Anaximander is:

ἀρχὴ <...> τῶν ὄντων τὸ ἄπειρον <...>
ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν

My translation:

< [the] source ... of beings is the un-definitive [1]...>
Where beings have their origin there also they cease to exist: offering payment [2] to balance [3], one to another, their unbalance for such is the arrangement of what is passing. [4]

Commentary:

1. Because the beginning is fragmentary it is difficult to provide a satisfactory explanation of what is meant, although many explanations have been suggested over many centuries including the speculation that 'apeiron' is the first principle, the ἀρχὴ, of beings, with ἄπειρον almost invariably translated by words such as the boundless, infinity, the limit-less.

However, ἄπειρον is a privation of πεῖραρ, a lack of completion; a lack of a verdict; or, often overlooked, a lack of a means, a method, an instrument, to reach a particular conclusion or of a tool do a particular task, qv. Odyssey: 3.431-435, and my translation:

ὣς ἔφαθ᾽, οἱ δ᾽ ἄρα πάντες ἐποίπνυον. ἦλθε μὲν ἂρ βοῦς
ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἐίσης
Τηλεμάχου ἕταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
ὅπλ᾽ ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
ἄκμονά τε σφῦραν τ᾽ ἐυποίητόν τε πυράγρην,
οἵσίν τε χρυσὸν εἰργάξετο

Such were his words, and all of his sons occupied themselves with those things
So that an ox arrived from the fields; the comrades of the vigourous Telemachus
Arrived from their well-balanced ship; the goldsmith arrived bearing in his arms
Those bronze tools with which he accomplished his art:
A hammer, anvil and well-made fire-tongs
Which he used to work gold.

Hence my suggestion here that what Anaximander might have implied is that the source of

beings is 'un-definitive', incapable of resolution because we do not posses the tools, such as words, to resolve it. Which explains why he goes on to contrast δίκη with ἀδικία, which balance and unbalance I explain below.

2. Payment as in a debt owed or because of some personal need or mistake, as in our relatively recent phrase 'debt of honour'. The debt may be to a person or persons or as in ancient times to a deity either in expiation or in the hope of avoiding a misfortune wrought by some deity, for example by the "Trimorphed Moirai with their ever-heedful Furies" of the gods, Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες.

The suggestion therefore might be that the offer of payment relates to those who, despite the fact that source of beings is 'un-definitive', having tried to define it and in the process constructed a dialectic of opposites, and thus brought conflict, realize their error. As Heraclitus noted:

> εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ᾽ ἔριν καὶ χρεώμενα [χρεών]
> One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

3. In respect of δίκη it here simply implies balance in contrast to the unbalance, the privation of balance, that is ἀδικία.

The translations 'order' or justice or 'fitting' - like 'disorder' or injustice or 'unfitting' for ἀδικία - are too redolent of some modern or ancient morality designed to manifest 'order' or justice or what is considered fitting in contrast to their assumed dialectical opposites.

4. In respect of χρόνος, it is not here a modern abstract measurable 'time' (in ancient times by a sundial; in later times by a mechanical clock) but 'the passing' of living or of events as evident in the Agamemnon:

> ποίου χρόνου δὲ καὶ πεπόρθηται πόλις 278
> Then - how long has it been since the citadel was ravaged?
>
> τίς δὲ πλὴν θεῶν ἅπαντ᾽ ἀπήμων τὸν δι᾽ αἰῶνος χρόνον 554-5
> Who - except for the gods - passes their entire life without any injury at all?
>
> Source: https://davidmyatt.wordpress.com/wp-content/uploads/2024/02/dwmyatt-anaxmander.pdf

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Appendix A
More Indicative Allegations

In early 2025 certain allegations about a certain Mr Myatt were published in *The David Myatt Question* chapter of a phantasmagorical story, *Lest You Forge*t, in which the author(s) made multiple allegations about a 2024 interview which was published under the title *Some Questions for David Myatt, July 2024* on the 'davidmyatt.wordpress.com' blog. [1] The interview was also included in the compilation *Seven Interviews*, 2022-2024. [2]

The allegations were the subject of a chapter in a July 2025 essay titled *Revisiting A Phantasmagorical Story*, [3] and what was and is interesting is that the allegations were penned by a person or persons who or

which associated themselves with a particular strain of modern Western Occultism often described by its advocates as 'the left hand path'. Among the allegations were: (a) that the 'davidmyatt.wordpress.com' blog was not Myatt's own blog but was operated by someone else; (b) that the interviewee of that 2024 interview was not Myatt but someone pretending to be him, and (c) that the fake interviewee is the reason why he or she does not give video interviews or telephone interviews. [4]

What is also interesting is that the author(s) question whether the erudite translations and commentaries of Greek texts such as the Corpus Hermeticum published under Myatt's name [5] are really by him.

What is indicative is: (a) that those and similar claims, and demeaning slurs, have been made by journalists and others sympathetic to, or part of, a British political 'special interest group' whose chairperson has, since 1998, orchestrated a campaign to discredit Myatt [6] and (b) that other journalists, some academics, and other political 'special interest groups' have used such opinions about Myatt as 'reliable' sources with such opinions now embodying what the Establishment point-of-view on David Myatt is [7] and which point-of-view is trumpeted in the mainstream and other Media whenever Myatt's name is mentioned.

In the interest of balance and of scholarly research into the life and times of Myatt, we republish here the July 2025 response to the specific allegations made in that phantasmagorical story published under the title *Lest You Forget*. The response was titled *A Most Amusing Riposte*.

As the authors of that 2025 response asked:

> <begin quotation>
> Why such beliefs, such phantasmagorical stories, about DM? Are they designed or penned, consciously or otherwise, to compliment the beliefs of the multitude of public allegationists and denigrators of David Myatt who refuse to or who cannot answer questions asked of them, as outlined in the 2025 text *Allegations And A Modern Narrative*? [7] and which beliefs "describe and propagate what has become a particular and now well-established and, in the mainstream Media and academia, unchallenged narrative about a particular person founded as it is on certain allegations."
> <end quotation>

Egnatius Severin, et allæ
September 2025

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[1] https://archive.org/download/dwmyatt-interview-july-2024/dwmyatt-interview-july-2024.pdf

[2] https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

The contents are:

- § Some Questions for David Myatt, July 2024
- § An Interview On A Summer Solstice Eve, 2024
- § A May Day Interview, 2024
- § An Uncertitude Of Knowing, Four Interviews:
  - ° Some Questions For DWM
  - ° Myatt's Uncertitude Of Knowing
  - ° David Myatt And The Pinch of Destiny
  - ° Australian Interview

The four interviews in *An Uncertitude Of Knowing* are available in a 2023 printed paperback under that title: ISBN-13 978-8394746575

[3] https://archive.org/download/a-phantasmagorical-story-revisited/A_Phantasmagorical_Story_Revisited.pdf

[4] There are two reasons, discoverable by research using primary sources, why Myatt does not give such interviews, one past reason and one current. The first is described in part (v) of *The Question Of Mr Myat*t section below and concerns honour and a 1998 interview. The second is that, in the words of one essayist, Myatt has migrated from being an "in Time" political street activist (a neo-nazi thug) to being an "against Time" revolutionary 'theoretician of Terror' to now being an "above Time" philosopher; a migration well-described in *David Myatt, Savitri Devi, And Those Above Time*, https://archive.org/download/myatt-devi-above-time/myatt-devi-above-time.pdf

[5] A selection of Myatt's translations and commentaries are available in the 638-page *Some Greek and Latin Translations*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwm_translations.pdf

[6] The campaign is described in *That Time Of Year* https://egnatiusseverin.wordpress.com/2025/09/09/that-time-of-year/

[7] By the Establishment is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes (but is not limited to) politicians and the incumbent government of America and the governments of European countries and often the 'political opposition'; large often multinational business enterprises; the mainstream Media, especially national newspapers, digital and television news media; well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications; and so-called 'independent' or 'freelance' or 'investigative' journalists whose work is used by and/or praised by special-interest advocacy groups and/or by the mainstream Media.

[7] *Allegations And A Modern Narrative*. Included here as Appendix B.

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A Most Amusing Riposte

Preface

The following text is an extract from the July 2025 essay titled *Revisiting A Phantasmagorical Story* {1} which was a riposte to an e-text titled *Lest You Forget* published earlier that year by an anonymous person or persons signing themselves "Nine Neighbours". In that essay the author(s) made multiple accusations about David Myatt, a person now somewhat infamous because of unproven scurrilous allegations propagated for over a decade regarding him being the founder of a certain modern Occult movement, allegations which Myatt has always denied.

This extract concerns the accusations made by "Nine Neighbours" about Mr Myatt.

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1. https://archive.org/download/a-phantasmagorical-story-revisited/A_Phantasmagorical_Story_Revisited.pdf

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The Question Of Mr Myatt

In the long section titled *The David Myatt Question* the author of *Lest You Forget* presents a phantasmagorical story centred (i) around questions such as (a) whether the davidmyatt.wordpress.com blog is really by Myatt; (b) whether "the semi-recent Greek and Arabic writings produced under his name" were produced by him or by "the professor sponsored by the FBI who wrote Devil's Quran", or by some others; and (ii) around the belief that "no one has been able to prove" that the past writings referenced, quoted from and republished (we infer by the likes of the Seven Oxonians) were written by him.

As evidence, the author of *Lest You Forget* examines the questions he asked and the answers he received which were subsequently published on the DM wordpress blog as an interview titled *A May Day Interview With David Myatt 2024*, adding that he with another associate: "crafted questions that were deliberately designed to be short in order to yield the most information. They also contained traps to see if it was actually David Myatt responding."

He then proceeds to enumerate the 'errors' in the replies, writing that these 'prove' the answers were not by Myatt, but by an imposter, and that therefore the DM wordpress blog is not Myatt's own blog.

Among the alleged 'errors' are the following.

(i) The author claims that Myatt mistakenly said that Moult "subsequently settled, for a while at least," in rural South Shropshire, because Moult had lived in Shrewsbury not South Shropshire.

There was no mistake, because Moult did live in South Shropshire, at first in an annexe to a Farm adjacent to the road between Craven Arms and Bishops Castle, and then in rented accommodation on the edge of Bishops Castle itself. He also regularly frequented The Sun pub in Clun, with many of his early paintings depicting South Shropshire scenes including one commissioned by a local landowner.

(ii) The author claims that Myatt in an old article titled *Witch of the Welsh Marches* [1] should have used a local dialect word, 'eye biters' as apparently used by local cunning folk, instead of the term witch.

> (a) We might ask what local cunning folk alive (where?) and known (by whom?) as such 'cunning folk' at the time Myatt met an elderly woman? Or was it used by incomers who had discovered the word in a book?
>
> (b) Myatt described a chance meeting on a country road and only that the woman he met was accepted by some locals who never to his knowledge "used the terms witch and witchcraft and cunning woman" in reference to her.

The author thus assumes several things. First, that that specific term was still used by locals in the area. Second, that if the person who answered the questions posed in that interview lived in Shropshire they would know that area-specific term and also use it. Third, that the real, the genuine, Myatt living in South Shropshire as he did, would know and use that term. Three assumptions too far, perhaps?

(iii) The author wrote that a mistake made by the person who answered the questions posed in that interview was an inability to "demonstrate his knowledge of Sheffield's history and geography". The author then goes on to claim "Fulwood is not near Sheffield, it is in Sheffield".

Which reveals two things: (a) an unknowing by the author of Lest You Forget of the 'Hyacinth Bucket/Bouquet' syndrome which seems to impel some individuals to refer to where they live as if it were not in some named urban conurbation but in a more refined area; and (b) the house that Myatt travelled to was, at the time of Myatt's visit and probably still is, in a somewhat refined area with several large detached houses with large gardens some of which backed onto open countryside, and thus was not an urban area as the name Sheffield suggests to perhaps a majority of people.

(iv) The author claimed that it was notable "that all of the questions were answered with information that is publicly available, even to the extent of quoting previous writings and claims made by David Myatt" or by someone writing as David Myatt.

This claim by the author of *Lest You Forget* is incorrect, since nowhere else does DM give details such as (a) the placenames Miller's Dale and Hathersage; (b) a 'fixed wheel' Mercian framed cycle with a Brooks Professional leather saddle; (c) cycling every working day from Shrewsbury; (d) rural employment near Bishop's Castle; and so on.

(v) The author wrote that Myatt "mentioned how he wished people would actually approach him and ask if allegations surrounding him were true, but that no one had bothered to until Nick Lowles."

And look how that interview turned out: with Myatt challenging Lowles to a duel with deadly weapons for spreading lies and making allegations about him. Apparently, after receiving the challenge Lowles went into hiding for several weeks.

As for that interview, there is a detailed account in *The Infamous Post Box Interview* section of the 2022 text *The Modern Tale Of An Antifascist Propagandist* from which the following quotation is taken.

> "At one point The Antifascist Propagandist pointedly said that he did not believe Myatt, thus calling Myatt a liar even though Myatt had given his word of honour several times, and at the very end of the interview [...] The Antifascist Propagandist lost his temper and shouted at Myatt in respect of being Anton Long: "Why don't you just admit it!" [...]
>
> Given the previous lies told about him and the allegations made about him, multiple times, by The Antifascist Propagandist, given the repetition of such lies and allegations during the interview, and given that The Antifascist Propagandist in person had accused Myatt of being a liar, Myatt had no option but to challenge him to a duel with deadly weapons (pistols or swords) given Myatt's life-long belief in personal honour and the centuries-old European traditions surrounding it. One tradition of which was a person being fair and which tradition lived on in the nineteenth century English expression 'it's not cricket' in relation to personal behaviour and in the now deprecated English expression 'playing the White man' and the also now deprecated American 'that's mighty White of you.'
>
> In plain terms, The Antifascist Propagandist had not taken the opportunity Myatt had offered him in granting the interview, with Myatt even explaining to him during the interview the consequences of continuing to make dishonourable accusations."

In addition, Myatt implied individuals should approach him in person, *mano a mano*. As he wrote in his 2012 *A Matter of Honour*,

> "In the past thirty-seven years only four people, on hearing or learning about such rumours and allegations, have had the decency to ask me, in person, for my side of the story. The first was Colin Jordan, the second was John Tyndall, the third was Steve Sargent, and the fourth was a

Muslim whom I came to greatly admire and to whom I gave a personal pledge of loyalty."[2]

He also wrote:

> "In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel.
>
> As I wrote some thirteen or more years ago: I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated.
>
> Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête."

Conclusion

After mentioning a since deleted 2023 missive of a few paragraphs, titled *Epilogos*, on the DM wordpress blog, the author of *Lest You Forget* concluded that:

> <quote>(a) David Myatt is writing articles and giving interviews from the acausal; (b) Someone else is writing and giving interviews under his name. Which makes the most sense?</quote>

What makes the most sense is that the missive was deleted because what was surmised or expected in a certain time-frame did not occur, as sometimes happens in the real world. What is interesting and perhaps indicative is that other recent items on the DM blog sound a similar Epilogos note, as in the missive titled *One Tree Among Many* from the 2025 collection *Debitum Naturæ*, [3]

> <quote>
> Beside the stone wall that marks one of the boundaries of what has for several years been my home is an evergreen Oak; almost a dome of spreading branches and so tall it might well be an hundred or so years in age. The tallest tree around from near where several other and various and tallish specimens of arboreal life provide perches for those whose Dawn Chorus becomes, was, is, a hymnal to such natural Life as has for centuries pleased us.
>
> Two months ago, the Oak was sad; with leaves dry and dying and infested. But now, as clouds break to reveal sky-blue, bringer of early Summer warmth: the tree has that light green of leaf rebirth, and catkins heralds of acorns an English season hence.
>
> So there is joy within as this aged man "his foliage drying up and no stronger than a child, with three feet to guide him on his travels, wanders – appearing a shadow in the light of day." {1}
>
> Would that he might hear one more Dawn Chorus to so remember those, these, simple natural beauties of life which he as so many others so easily forgot enwrapped as he, they, were in believed in, in felt, selfish concerns which all will, must, die with us while the Sun again warms each year as it warms and life-sprouting rain seeds rebirth without any interference from us at

all.

So I sit, windows of sky and trees to enlighten again my life, listening to a heartbreaking, suspended moment in my measured out so very limited timespan of causal life: the 12th century Cistercian Répons de Matines pour la fête de sant Bernard.

1. τό θ᾽ ὑπέργηρων φυλλάδος ἤδη κατακαρφομένης τρίποδας μὲν ὁδοὺς στείχει, παιδὸς δ᾽ οὐδὲν ἀρείων ὄναρ ἡμερόφαντον ἀλαίνει. Aeschylus, Agamemnon, 79-82. My translation. </quote>

What also makes sense, as our ripostes may have revealed to a few, is that there is no need for phantasmagorical stories involving beliefs that the DM wordpress blog is operated by an imposter and that items on that blog, such as the recent texts *Some Notes On De Vita Coelitus Comparanda* and *Lawh al-Zumurrud* in the 668-page compilation *Greek And Latin Translation*s, [4] were written by someone else.

Why such beliefs, such phantasmagorical stories, about DM? Are they designed or penned, consciously or otherwise, to compliment the beliefs of the multitude of public allegationists and denigrators of David Myatt who refuse to or who cannot answer questions asked of them, as outlined in the 2025 text *Allegations And A Modern Narrative*? [5] and which beliefs

"describe and propagate what has become a particular and now well-established and, in the mainstream Media and academia, unchallenged narrative about a particular person founded as it is on certain allegations."

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An Amusing Addendum

In the July 2025 text *Revisiting A Phantasmagorical Story* several instances were provided which rebutted the claim by the author of Lest You Forget that, in relation to an interview with David Myatt published under the title *Some Questions for David Myatt July 2024*, [6] "that all of the questions were answered with information that is publicly available."

The rebuttal was:

"[The] claim by the author of *Lest You Forget* is incorrect, since nowhere else does DM give details such as (a) the placenames Miller's Dale and Hathersage; (b) a 'fixed wheel' Mercian framed cycle with a Brooks Professional leather saddle; (c) cycling every working day from Shrewsbury; (d) rural employment near Bishop's Castle; and so on."

In this personal addendum, we after consulting a certain person through an intermediary, [3] provide further examples from that July 2024 interview with DM.

Nowhere else does DM mention the following, use phrases or provide details such as:

° "the Confucian Hsing"

° "My contact with Mr Bray, such as it was, was by means of postal letters and formed part of what turned out to be a misguided and in hindsight a reprehensible attempt to form an 'underground' neo-nazi honeytrap..."

° "political friend of mine, who at the time was briefly associated with the National Front..."

° "stay with a comrade from Column 88 and to tour the Cathedral..."

° "cycling from Cairo to the oasis of Daklah laden with fifteen litres of water in three plastic containers; one atop the rear rack and one each in the panniers on either side..."

° "I also failed to break the hour for a 25 mile time trial although I twice was within a few minutes with the joke among my club being that I might have succeeded had I shaved off my beard..."

That makes at least ten instances which indicate that the interviewee was David Myatt not some imposter posing as Myatt, and also indicates that the DM wordpress blog is Myatt's blog contra the suspicions of TCD and the claims of others.

Rufus Malisius et al
July 2025

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[1] *Witch of the Welsh Marches* is included as Appendix II of the text *Old Accusations Resurrected* which is part of the 379-page compilation *Concerning David Myatt: Philosophy, Peregrinations, Allegations*, https://archive.org/download/dm-accusations-philosophy/dm-accusations-philosophy.pdf

[2] A Matter of Honour, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

[3] Debitum Naturæ, https://davidmyatt.wordpress.com/wp-content/uploads/2025/03/rescriptions.pdf

[4] Greek And Latin Translations, https://davidmyatt.wordpress.com/wp-content/uploads/2024/10/dwm-hermetica.pdf

[5] *Allegations And A Modern Narrative*, https://archive.org/download/allegations-myatt-a-modern-narrative/allegations-myatt-a-modern-narrative.pdf

[6] https://davidmyatt.wordpress.com/wp-content/uploads/2024/07/davidmyatt-interview-july-2024.pdf

[7] "David Myatt agreed to an interview via e-mail, having been contacted on my behalf by an intermediary [...] The interview was conducted over several days with answers to my questions received and further questions sent [...] with Myatt agreeing to reveal the veracity of the questions and answers by publishing them on his blog under the title One Morning In Late May." *Dialogue With An Iconoclast*, https://davidmyatt.wordpress.com/2025/05/28/one-morning-in-late-may/

Appendix B
Allegations And A Modern Narrative

§ Introduction
§ Part One: Unanswered Questions
§ Part Two: A Question Of Logic
§ Conclusion
§ Footnotes

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Introduction

In 2021 The Counter Extremism Project (CEP), a "non-governmental organization" (NGO) partly funded by the US Department of Homeland Security, listed David Myatt as one of the twenty most dangerous extremists in the world . {1} The remit of the CEP is to "counter the narrative of extremists, their recruitment", and lobby for laws, policies and regulations to control, suppress, outlaw what they consider to be dangerous terrorist groups and to provide information about individuals they consider to be dangerous terrorists.

In a widely circulated report, the CEP, without citing any primary sources, {2} accused Myatt of being 'Anton Long' and the founder of the modern Occult movement known by the acronyms ONA and O9A, with various political policy groups in Britain, beginning in 2019 and using misinformation supplied by the CEP and other agencies, {3} launching campaigns to have the O9A banned as a terrorist organization:

Dear Home Secretary

I am writing to request a meeting to discuss the urgency of proscribing the Nazi-occultist group the Order of Nine Angles (O9A).

Along with HOPE not hate, the anti-fascist organisation whose parliamentary group I chair, I've been pressing the prescription review group to urgently assess the O9A threat and to bring forward the required parliamentary motion to proscribe O9A.

I have raised this matter both in the House and publicly a number of times. The O9A pose a significant threat to the lives and security of families in Britain.

This morning, the BBC reported that the man who murdered Bibaa Henry and Nicole Smallman in Wembley had been influenced by a man closely associated with O9A. These brutal and savage murders were inspired by the killers interest in satanism - an ideology which is promoted by, O9A - as well as Neo-Nazism.

This is not the first horrendous crime involving the O9A. This is a group that is promoting and praising terrorist attacks, especially attacks which involve sexual violence. Recently, a serving US soldier was indicted for conspiring with O9A supporters to launch a terror attack on his own unit.

Proscription will send a clear message that we are united against their hate and violence, and it would provide the police and security services with additional powers to stop this vile group from organising - and potentially save further lives from being lost.

I do urge you to ensure that they are proscribed urgently and I look forward to your reply and the opportunity to discuss this matter with you soon.

Yours sincerely

Stephanie Peacock MP

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Will the Government, as highlighted by the group Hope not Hate, whose work I pay tribute to, seek to outlaw the neo-Nazi organisation Order of the Nine Angles, alongside other despicable far-right groups? I pay tribute to my hon. Friend the Member for Barnsley East (Stephanie Peacock) for the work that she continues to do on this as chair of the all-party Hope not Hate group. Clearly, proscription should mark the start and not the end of the process. As such, is the Minister happy with the level of enforcement against proscribed organisations and their members?

Conor McGinn, MP for St Helens North:
https://hansard.parliament.uk/Commons/2021-07-13/debates/673D4D8F-D90C-450B-B7E8-26B63018E5D3/PreventionAndSuppressionOfTerrorism

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The British government itself decided to have its agents infiltrate the ONA:

> A government propaganda unit has been secretly working to dismantle a British neo-Nazi network linked to murders and extremist plots around the world, The Mail on Sunday can reveal.
>
> Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement.

https://www.dailymail.co.uk/news/article-9107019/Government-propaganda-unit-given-secret-mission-infiltrate-neo-Nazis-linked-terror-plots.html

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What is interesting and perhaps indicative is that those who publicly write or speak about David Myatt (DM) invariably do one or two or three or four, or all, of the following: (α) they allege that in the 1970s he founded the modern Occult movement known by the acronyms ONA and O9A and is a satanist; (β) they allege that he is still a neo-nazi and an extremist and/or is still involved with the ONA/O9A and that his post-2012 writings about having rejected extremism and about his mystical philosophy of pathei-mathos {4} should be either ignored or are a deception; (γ) they never provide any evidence from primary sources for the allegations they make or repeat but rely instead on the fallacy of appeal to authority or the fallacy of ad populum {5}; (δ) when asked if they have done their own research into Myatt's post-2012 writings using those writings as primary sources they either fail to answer or reply with ad hominems. {5}

In effect, they describe and propagate what has become a particular and now well-established and, in the mainstream Media and academia, unchallenged narrative about a particular person founded as it is on certain allegations.

Part One lists some of the questions that have been publicly asked about the allegations, all of which questions remain unanswered, and all of which challenge the misinformation about Myatt distributed by government funded groups such as the CEP.

Part Two logically considers the allegations and the possible reason or reasons for them.

Part One
Unanswered Questions

We shall consider just some of Myatt's post-2012 writings about extremism, about his philosophy, and about his life, which the allegationists {6} and indeed academics who have written about him {7} have failed to rationally analyze if indeed they have bothered to read them.

1. There has been no analysis of Myatt's 2013 work *Understanding And Rejecting Extremism* {8} which rational analysis would consider: (i) Myatt's explanation, based on his 40 years as an extremist, of extremism and its causes; and (ii) the very personal writings in Parts Two and Three in which he writes about the suicide of his fiancee, his feelings about that event, how it changed his life and led to his rejection of extremism.

    ° Do his opponents reject his detailed explanation of extremism and its causes? If so, why?

    ° Do they claim that the personal writings in Parts Two and Three are lies and/or a deception? If so, what evidential facts have they to support such a prejudicial opinion?

    ° Have they compared the personal writings in Parts Two and Three with his other post-2012 personal writings - including *Such Respectful Wordful Offerings As This* {9} - and found a consistency which belies claims they are all a deception? If they have not compared such

writings, then why have they not done so?

° Do they (as a political opponent of Myatt did) claim that the personal writings are the writings of someone who is/was "manically-depressed", and/or are "self-indulgent? If so, what evidential facts have they to support such prejudicial opinions?

° Since one of the personal writings was to a lady journalist who worked for the BBC have they tracked her down and verified the contents? If not, why not?

2. There has been no analysis of Myatt's 1997 work *Occultism and National-Socialism* {10} in which he stated that "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

° Do they claim that this early work is a deception? If so, what evidential facts have they to support such a prejudicial opinion?

3. There has been no analysis of or scholarly research regarding Myatt's 2013 autobiography *Myngath* {11} in which he recounts some events in his

"wyrdful and sometimes quite eventful life. A concise recalling of some events (with much left unwritten), because it is the essence of this particular life, recalled, that in my fallible view is or rather may be instructive, and I have tried to present this essence in a truthful way and thus be honest about my failings, my mistakes, my past activities, and my feelings at the time."

Despite this statement by Myatt that this limited recollection in his opinion presents the important essence of his life, his opponents claim that it is a "sanitized" account.

Since they did not provide any evidential facts in support of this claim the statement is clearly prejudicial.

° Do they claim Myatt is dishonest about his failings, mistakes, past activities, and feelings? If so, what evidential facts have they to support such a prejudicial opinion? In addition, have they read his many other works - including *Such Respectful Wordful Offerings As This* {12} and *Some Questions For DWM, 2014* {13} - where he also writes about his failings, mistakes, past activities, and feelings, and which writings are consistent with what is written in Myngath and thus seem to confirm his honesty? If they have not read those other works, then why have they not read them?

° Thus, if his opponents claim that what Myatt recounts in *Myngath* and other works - such as *Ethos of Extremism* {14} - are lies and/or a deception then what evidential facts have they to support such a prejudicial opinion and how do they rationally explain the consistency in so many works over a period of almost ten years?

4. There has been no analysis of Myatt's poetry only the prejudicial generalized comment that it is "self-indulgent" and written by someone who is "manically-depressed".

° Do they consider the emotions expressed in poems such as *One Exquisite Moment* {15} and *Travelling* {16} and *One Answer* {17} and similar poems were those of someone who was manically-depressed or being deceptive? If so, why?

5. There has been no analysis of Myatt's philosophical work *The Numinous Way of Pathei-Mathos*, {18} only such quips as Myatt makes "inscrutably dense arguments."

° Do they consider that "the virtues of the philosophy - the way - of pathei-mathos are compassion; self-restraint [εὐταξία], fairness, honour; manners; wu-wei, and a reasoned personal judgement," {19} is either (i) an inscrutably dense argument, or (ii) a deception by

someone pretending to have rejected extremism?

° Do they consider that "there is thus, in extremists, an ignorance of the true nature of Being and beings, and a lack of appreciation of or a wilful rejection of the numinous, as well as a distinct lack of or an aversion to personal humility, for it is the nature of the extremist that they are convinced and believe that 'they know' that the ideology/party/movement/group/faith that they accept or adhere to - or the leader that they follow - have/has the right answers, the correct solutions, to certain problems which they faithfully assert exist in society and often in human beings," {20} is either (i) an inscrutably dense argument, or (ii) a deception by someone pretending to have rejected extremism?

6. There has been no analysis of Myatt's translation of and extensive commentary on eight tracts of the Corpus Hermeticum {21} and of the erudition revealed in his commentary.

Is it perhaps because of prejudice so that the allegationists do not want to or just cannot bring themselves to say or write anything positive about Myatt?

The Narrative

That the narrative about Myatt does not include such analyses of his post-2012 writings is not surprising since it presents Myatt in a somewhat stereotypical way; that is, in relation to Occultism (especially the ONA) and in relation to his extremist past: his thirty years as a National Socialist activist and ideologue, and his years as a supporter of Muslim extremists such as Osama bin Laden.

Part Two
A Question Of Logic

In the matter of the post-2012 writings of David Myatt, {22} in which he described his rejection of National Socialism, of all types of extremism, and expounded his weltanschauung of pathei-mathos {23} with its virtues of compassion, empathy, and honour, there are only two logical approaches.

Either (i) the writings are, as his former political opponents believe, Myatt "lying through his teeth", {24} a deception, and that he is still an extremist, a neo-nazi; or (ii) they are as Myatt writes expiative {25} and express what he has slowly learned from his own pathei-mathos: from his three decades as a neo-nazi activist and ideologue, from his decade as a Muslim, from the deaths of two loved ones, and from a scholarly study in their original language of Ancient Greek, Hellenistic, and Christian literature including Aeschylus, Sophocles, Aristotle, Cicero, the Corpus Hermeticum, the Christian Gospels and The Fathers Of The Church such as Tertullian, Augustine and Maximus of Constantinople whose writings are included in the collections, edited by Migne, titled *Patrologia Graeca* and *Patrologia Latina*, also known under the title *Patrologiae Cursus Completus*. {26}

In regard to the belief of his former political opponents, the question they have to answer is where is their evidence, their proof? For the civilized rule is that the burden of proof is on those who accuse.

Reasonable doubt: is there any other reasonable explanation for those writings other than the accusation, or perhaps more correctly, allegation they are lies, a deception? Yes, that they are expiative and born of pathei-mathos, in support of which they are consistent over a period of some ten years and detailed both in autobiographical terms, in terms of the scholarly, poetic and other references and quotations, and particularly in terms of the philosophy expressed by means of their ontology, ethics, and epistemology.

Evidential facts: are there any evidential facts that make their allegation substantially more probable to be true rather than false? No. One such evidential fact would be a forensically verified recorded or written

confession by Myatt under Police caution in which he admitted they were a deception and that he was still a neo-nazi. Another would be a filmed interview by a reputable media broadcaster where he said the same things together with a signed, legally witnessed, statement by him confirming his deception. No such confession exists.

His accusers have provided no evidence, no proof, and It is therefore reasonable to conclude that the allegation, by whomsoever made and whatever their status, is false. Which logically leads to the questions (i) of why was the allegation not only made but propagated by the accuser(s) for nearly a decade via modern mass media, and (ii) of why no academic or journalist questioned the allegation and asked for or sought evidence for and against it?

Implacability

The most obvious and logical answer as to why the allegation was made is the implacability of Myatt's political opponents born as this is from a belief in, an adherence to, an ideology with its uncompassionate axiom of "never forget, never forgive."

A secondary answer is that it is their nature, their character, to be unforgiving and to believe they do not require evidence because they already knew, or felt, that a person was guilty as many of those who, for example, did regarding the accused in the witch-trials such as in Salem and in Scotland, with such verbal evidence as was given in such trials imaginary, emotionally or religiously biased, vindictive, hateful, or prejudiced as in being in those cases misogynistic.

The logical answer as to why the allegation has been assiduously propagated by the accuser(s) is in the second answer: because it is in their nature, their character to do so.

The logical answer to why the allegation has never been rationally investigated or challenged by others is two fold.

First, the fallacies of appeal to authority and of ad populum. The appeal to authority is when a person, journalists and academics included, accepts what someone else says or writes because they accept or believe that those making or repeating the allegation are some sort of 'authority' on the matter; the fallacy of ad populum is when they, including many journalists and academics, believe that because so many others believe or accept the allegation as true it must be true.

Second, it has not been investigated because of 'peer pressure'. In this case, the 'peer pressure' is the current Establishments of the West and their shared zeitgeist which Establishments, as evident in the repetition of the allegation against Myatt by politicians, by the mass media and in 'reports' by government and corporate sponsored policy groups, accept the allegation as true. For the careers, the livelihood of most journalists and academics depends on not crossing certain boundaries. In the case of the witch-trials the boundaries were set by the Church and its believers; now the often unacknowledged boundaries are set by current Establishments, by the mass media and by government and corporate sponsored policy groups.

Forgiveness

Forgiveness is one of the virtues of the religion of Christianity. Of religions in general Myatt wrote:

> "In fifty years of diverse peregrinations - which included forty years of practical involvement with various religions and spiritual ways, practical involvement with extremisms both political and religious, and some seven years of intense interior reflexion occasioned by a personal tragedy - I have come to appreciate and to admire what the various religions and the diverse spiritual ways have given to us over some three thousand years.

> Thus have I sensed that our world is, and has been, a better place because of them and that we, as a sentient species, are en masse better because of them. Thus it is that I personally - even though I have developed my own non-religious weltanschauung - have a great respect for religions such as Christianity, Islam, Judaism, Hinduism, Sikhism; for spiritual ways such as Buddhism, Taoism [...]
>
> One of the greatest gifts such religions and spiritual ways offer seems to me to be the gift of humility: the insight that we human beings are fallible and transient, and that there is some-thing 'out there' which is numinous, sacred, more vast and more powerful than us whether we call this something God, or Allah, or θεοί or Nature, or δίκη or Wyrd, or Karma or ψυχή or simply the acausal. The insight that to disregard this some-thing, to
>
> disrespect what-is numinous, is unwise - ὕβρις - and perpetuates suffering or is the genesis of new suffering and which new suffering may well continue long after we, who brought it into being and who gave it life, are dead." {27}

Of Catholicism:

> "Why does someone who has developed a somewhat paganus weltanschauung – the mystical individualistic numinous way of pathei-mathos – now defend a supra-personal organization such as the Roman Catholic Church? Because I from personal experience appreciate that for all its many faults – recent and otherwise – and despite my disagreement regarding some of its teachings it still on balance does, at least in my fallible opinion, presence – as it has for centuries presenced – aspects of the numinous and which presencing has over centuries, again in my fallible opinion, had a beneficial affect on many human beings." {28}

In his 2013 *Understanding and Rejecting Extremism*:

> "I have - fully knowing my past hubris, the suffering I have caused, and aware of my manifold errors and mistakes over four decades - a great respect for other religions and spiritual ways, and aware as I am how they each in their own manner, express, have expressed, or are intimations of, the numinous. For instance, I have come to appreciate, more and more over the past few years, the numinosity of the sacred music of the Christian Church (especially Catholicism), from before Gregorian chant to composers such as Byrd, Dowland, Lassus, to Palestrina, to Phillipe de Monte, and beyond." {29}

In his 2017 *The Way Of Jesus of Nazareth* he provides his understanding of the Gospel of John:

> "What emerges from my own translation – that is, from my particular 'interpretation of meaning' of the Gospel According To John – is rather reminiscent of what individuals such as Julian of Norwich, George Fox, and William Penn wrote and said about Jesus and the spiritual way that the Gospels in particular revealed.
>
> This is the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from supra-personal moralistic interpretations." {30}

Considering the failure of Myatt's accusers to comment on such writings, and their failure to produce any evidence whatsoever for their allegations about his post-2012 writings, it is logical to conclude that they not only consider such writings about

Christianity and forgiveness as part of the deception they accuse him of, but also that they do not believe in the virtue of forgiveness, or if they do then they are ideologically, politically, and thus cunningly selective about those few people they believe such forgiveness applies to.

Changing The Narrative

The zeitgeist of current and recent Western governments, of their agencies and officials, and the power of the mass media to influence people, was and is evident in the now established and widely-believed narrative about Myatt, a narrative propagated for example by the Counter Extremism Project and by other government, corporate commercially sponsored, and political, 'policy groups' and show-cased by statements such as those of Damian Williams of the US Department of Justice in relation to the Occult movement {31} that Myatt is alleged to have founded and alleged to have written voluminous tracts about.

The zeitgeist is one where many Western governments, many of their agencies and many of their officials, together with many journalists and politicians and many of those involved in political and other 'policy groups', have lost or forgotten the moral compass which once guided them, with that moral compass manifest in a belief in and a necessary search for 'the truth'.

As Myatt noted in his essay *A Fundamental Question*,

> "How then can we discover, reveal, the truth about a person, about an event, or about some-thing such as some -ism or -ology or group or movement?
>
> It is my view, derived from personal experience, from considering questions of exegesis, and from translating and commenting on Greek texts such as the Corpus Hermeticum and the Gospel of John, that pathei-mathos, empathy, and personal research over an extended period of time using primary sources, are a means whereby we as individuals can answer the question of what is the truth about someone, some event, or about something such as some -ism or -ology or group or movement; and that if we do use such means then it is incumbent on us, as mortal fallible beings capable of reason and possessed of the ability to apprehend the numinous and thus the error of hubris, to refrain from commenting on what we have not personally discovered." {32}

Given the current zeitgeist, there is little prospect of changing the popular perception of Myatt manufactured by his political opponents, propagated by governments, by policy groups and the mass media and accepted by journalists and academics.

In a 2022 interview Myatt was asked about the problem:

> [Y]our many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?
>
> DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceiveration is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.
>
> They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing. {33}

Yet human nature being what it is and has been for millennia, with decades sometimes centuries of strife, repression, intolerance and censorship followed by brief periods of enlightenment where honour and reason burst forth again, there is the possibility that Myatt will eventually be rehabilitated even given that currently the majority of people support or are indifferent to a status quo where no evidence for

allegations is required if governments and others in positions of influence or possessed of authority have zealously declared such evidence, or a search for it, are unecessary because they already 'know' or are certain of 'the truth'.

That it took centuries for the Salem, the Scottish and other witch-trials to be rationally perceived for what they were, for the truth about those trials to be discored and revealed, is a relevant historical example of how long such rehabilitation may take.

Conclusion

A suitable summation:

> Is to not judge others without a personal knowing of them, to not commit fallacies such as a dicto secundum quid ad dictum simpliciter, and to allow for personal expiation, perhaps to presence the numinous in at least one small and quite individual way? Personally, I am inclined to believe it is.

Pietatis fons immense, ἐλέησον,
Noxas omnes nostras pelle, ἐλέησον.

Those words were written by David Myatt in 2018, {28} include an ancient doxology, and place certain allegations, and the individuals who make them, who believe them and who propagate them, into the necessary perspective, human, divine, and otherwise.

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Footnotes

1. https://web.archive.org/web/20211203160927/https//www.counterextremism.com/content/top-20-extremists

2. Regarding primary sources, qv. Appendix C.

3. The misinformation is based on several fallacies of reasoning, such as the fallacy of illicit transference and the fallacy of appeal to authority (qv. Appendix D) and on a lack of research (intentional or otherwise) using primary sources.

An example of the use of the fallacy of illicit transference is to cite, as the CEP and others do and have done, a few examples of individuals - alleged to be or claiming to be 'members' of or influenced by the O9A - committing crimes as representative of the O9A's ideology/beliefs/policies.

Relevant examples of a lack of research using primary sources were the claims made about the O9A by Damian Williams of the US Department of Justice in 2022 and 2023 in two press releases: (i) https://web.archive.org/web/20220626164149/https://www.justice.gov/usao-sdny/pr/us-army-soldier-pleads-guilty-attempting-murder-fellow-service-members-deadly-ambush (ii) https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

The claims were comprehensively analyzed in the *Accusations: The United States Department of Justice* section of *Unravelling The ONA* - https://archive.org/download/unravelling-the-ona/Unravelling_The_ONA.pdf - which document was a response to a March 4th 2025 submission to the US 'House Homeland Security Committee', titled *The Digital Battlefield: How Terrorists Use The Internet And Online Networks For Recruitment And Radicalization*.

Another example is the mistaken and now widespread claim that the O9A promotes what has been termed "accelerationism" when its primary sources indicate the exact opposite, qv. Accelerationism in

Part Two of Analysing The Order Of Nine Angles, 2024, https://archive.org/download/o9a-colin/2024-o9a-colin.pdf 4. An overview of Myatt's philosophy is provided in The Mystic Philosophy Of David Myatt, third edition 2021, https://archive.org/download/mystic-philosophy-of-davidmyatt/Mystic-Philosophy-Of-David-Myatt-Third.pdf Printed version: ISBN 979-8392761791

5. qv. Appendix A

6. Allegationist. The suffix -ist implies a person who makes allegations. A related term is allegationism, which is the syndrome of making allegations about some person(s) or some group(s) or some event(s), often due to the allegationist having a particular political or religious view or perspective or personal prejudice.

7.

4.3 David Myatt

David Wulstan Myatt was born in Tanganyika (today mainland Tanzania) in 1950. During his life Myatt was involved in different forms of violent extremism, such as neo-Nazism and Islamic extremism. Since 2010, however, he claims to have rejected all extremist ideologies and turned the attention of his prolific writing toward general philosophy, esotericism, ancient Greek literature, and poetry. Undoubtedly, a main driving factor behind Myatt's various political-extremist engagements was an ideological and philosophical quest that led him to and through various worldviews or schools of thought. Some scholars have seen Myatt's case as a proof of a growing overlap between neo-Nazi and jihadist milieus (e.g., Michael, 2006).

With his extensive and highly militant writings that defended his violent neo-Nazi or Islamic extremist viewpoints, Myatt naturally caught the attention of the public and academia (e.g., Gartenstein-Ross & Blackman, 2019; Kaplan, 2000; Perdue & Johnson, 2012). He grew up in Tanganyika (Tanzania), where his father worked as a civil servant for the British government. In his later

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The academics include Goodrick-Clarke, Jacob Senholt, Daveed Gartenstein-Ross, and David Koehler. With the exception of Koehler those and other academics who have written about Myatt have done so briefly and in terms of the now established narrative regarding the ONA and his extremist past.

While Koehler, in his book *From Traitor to Zealot* - Cambridge University Press, 2021. pp.153-163 - briefly mentions some events beyond the narrative, his focus is on what he considers is Myatt's motivation, writing (p.157) that "throughout his life [he] has been on a quest for spirituality, sense, and purpose."

However, when asked about this in a 2022 interview Myatt said there was:

> "no search for meaning and purpose because I foolishly believed I had already found a meaning and a purpose: for thirty years in National-Socialism and then for ten years in Islam. In 1998 I turned away from National-Socialism to Islam because during a decade (1988-1998) of foreign travels the culture, the Muslims, of the Muslim lands - and especially of Egypt - slowly, almost imperceptibly, impressed me as did, and perhaps more so, travels alone in the Sahara Desert where I wordlessly felt intimations of Being, of The Acausal, of The-Unity, of The One-The Only (τὸ ἕν), of The Monas (μονάς) which 'acausal' Being Muslims called Allah and Christians called God." *An Uncertitude Of Knowing*, 2023, ISBN 978-8394746575

8. *Understanding And Rejecting Extremism*, https://davidmyatt.files.wordpress.com/2022/08/david-myatt-rejecting-extremism.pdf

9. https://davidmyatt.files.wordpress.com/2017/11/wordful-offerings-dwm-print-v3a.pdf

10. *Occultism and National-Socialism*, https://archive.org/download/myatt-occult-ns/myatt-occult-ns.pdf

11. https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

Printed version: ISBN 978-1484110744

12. *Such Respectful Wordful Offerings As Thi*s, https://davidmyatt.wordpress.com/wp-content/uploads/2017/11/wordful-offerings-dwm-print-v3a.pdf

Printed version: ISBN 978-1978374355

13. https://davidmyatt.wordpress.com/questions-for-dwm-2014/

14. https://davidmyatt.files.wordpress.com/2017/10/ethos-extremism-extracts.pdf

15. The poem is included in the compilation at https://davidmyatt.files.wordpress.com/2018/10/one-exquisite-silence-v1.pdf

16. The poem is included in *Four Poems*, https://davidmyatt.wordpress.com/four-poems/

17. The poem begins "Sitting quietly..." and is Included in *Myngath* (p.41), https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf

18. *The Numinous Way of Pathei-Mathos,* seventh edition, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

Printed version: ISBN 978-1484096642

Kindle edition: ASIN B0DWXTNNPY

An overview of Myatt's philosophy is provided in *The Mystic Philosophy Of David Myatt*, third edition 2021, https://archive.org/download/mystic-philosophy-of-davidmyatt/Mystic-Philosophy-Of-David-Myatt-Third.pdf

19. *The Numinous Way of Pathei-Mathos*, op.cit. p.7 of pdf edition

20. *The Numinous Way of Pathei-Mathos*, p.21 of pdf edition

21. *Corpus Hermeticum: Eight Tractates*, https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

Printed version: ISBN 978-1976452369

22. Most of these writings are listed at https://davidmyatt.wordpress.com/2018/03/09/david-myatt-opera-omnia/

23. The Ancient Greek term πάθει μάθος in this context means a personal "learning from adversity and experience". Of pathei-mathos, Myatt writes that an:

> "intimation of wisdom - and perhaps one of the most significant - is pathei-mathos, with Aeschylus writing, in his Agamemnon, that the Immortal, Zeus, guiding mortals to reason, provided we mortals with a new law, which law replaces previous ones, and which new law – this new guidance laid down for mortals – is pathei-mathos. That is, that for we human beings, pathei-mathos possesses a numinous, a living, authority; that the wisdom, the understanding, that arises from one’s own personal experience, from formative experiences that involve some hardship, some grief, some personal suffering, is often or could be more valuable to us (more alive, more meaningful) than any doctrine, than any religious faith, than any words one might

hear from someone else or read in some book." https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

24. The expression was used by a British antifascist - honoured in 2016 by the British Establishment with the award of an MBE - and repeated by him in an interview with Canadian journalist Justin Ling that was published in March 2022.

25. One of the subjects of David Myatt's post-2012 writings is expiation; of finding some means by which the mistakes of his past, of his forty or so years of political and religious extremism, may be offset or recompensed. In his 2013 text *Religion, Empathy, and Pathei-Mathos: Spirituality, Humility, and A Learning From Grief* - https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf - he devotes a chapter to expiation and his concerns, from which chapter this is an extract:

> "One of the many problems regarding my own past which troubles me - and has troubled me for a while - is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done. For, in the person of empathy, of compassion, of honour, a knowledge and understanding of dishonour done, of the suffering one has caused - perhaps before one became such a person of compassion, honour, and empathy - is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow [...]
>
> One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal dua to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam.
>
> Even pagan religions and ways had mechanisms of personal expiation for wrong deeds done, often in the form of propitiation; the offering of a sacrifice, perhaps, or compensation by the giving or the leaving of a valuable gift or votive offering at some numinous - some sacred and venerated - place or site [...]
>
> All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative, healing. But if there is no personal belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are ὕβρις and not only result in harm, in people suffering, but also upset the natural balance. In truth, I do not know the answer to the question how to so numinously make reparation, propitiation. I can only conject, surmise."

His answer of how to make reparation was to write about his past, about his regrets, about his decades of extremism, and about how he came to reject such extremism, political and religious; with his philosophy of pathei-mathos part of the expiation required:

> "In a very personal sense, my philosophy of pathei-mathos is expiative, as are my writings concerning extremism, such as my Understanding and Rejecting Extremism." *Some Questions For DWM*, March 2014, https://davidmyatt.files.wordpress.com/2014/12/dwm-2014-questions.pdf

26. References to and quotations from those and other classical authors occur in many of Myatt's philosophical works and autobiographical writings such as in his 2012 *Some Philosophical and Moral Problems of National-Socialism* - https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/ - and his *Numinous Way Of Pathei-Mathos*, https://davidmyatt.files.wordpress.com/2022/10/numinous-

way-pathei-mathos-v7.pdf.

There is also his translation of and extensive commentary on tractates of the *Corpus Hermeticum*, https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

In regard to Christianity and Fathers Of the Church, there are, for example, (i) his translation of and extensive commentary on chapters from the Gospel of John - https://davidmyatt.files.wordpress.com/2018/03/gospel-john-chapters1-5.pdf - (ii) his monograph *Tu Es Diaboli Ianua* - https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf - (iii) essays such as *Persecution And War* - https://davidmyatt.wordpress.com/about/persecution-and-war/ - where he references *De Civitate Dei contra Paganos* and *Contra Faustum Manichaeum*, and his commentary of tractates of the Corpus Hermeticum. Thus in his commentary on verses 14 and 15 of Tractate XI of the Corpus Hermeticum he writes:

> " 14. enosis. ἕνωσις. A transliteration given that it is a mystical term with a particular meaning and describes something more than is denoted by the ordinary English word 'union'. It was, for example used by Plotinus, by Maximus of Constantinople, and was part of the mystic philosophy attributed to Pseudo-Dionysius, The Areopagite - qv. Migne, Patrologiae Cursus Completus, Series Graeca. vol IV, 396A. 1857 - and denoted, for Plotinus, a desirable ascent (ἄνοδος) and a 'merging with The One', and for both the Areopagite and Maximus of Constantinople a self-less mystical experience of God.
>
> 15. eikon. εἰκὼν. Another mystical term requiring contextual interpretation, cf. Poemandres 31, regarding which I wrote in my commentary: "I have transliterated εἰκὼν as here it does not only mean what the English words 'image' or 'likeness' suggest or imply, but rather it is similar to what Maximus of Constantinople in his *Mystagogia* [Patrologiae Graeca, 91, c.0658] explains.
>
> Which is of we humans, and the cosmos, and Nature, and psyche, as eikons, although according to Maximus it is the Christian church itself (as manifest and embodied in Jesus of Nazareth and the Apostles and their successors and in scripture) which, being the eikon of God, enables we humans to recognize this, recognize God, be in communion with God, return to God, and thus find and fulfil the meaning of our being, our existence."
>
> https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

27. *Fifty Years Of Diverse Peregrinations* in *Religion, Empathy, and Pathei-Mathos*, 2013, https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf

28. *In Defence Of The Roman Catholic Church*, 2018, https://davidmyatt.files.wordpress.com/2019/02/in-defence-rc-1.pdf

29. https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

30. https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/

31. The claims were made in two press releases: (i) https://web.archive.org/web/20220626164149/https://www.justice.gov/usao-sdny/pr/us-army-soldier-pleads-guilty-attempting-murder-fellow-service-members-deadly-ambush (ii) https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

They included all the themes, the allegations, that form part of the now established and assiduously propagated ONA/O9A narrative, such as that the ONA/O9A "is a white supremacist, neo-Nazi, Satanist, and jihadist group that promotes extreme violence to accelerate and cause the demise of Western civilization."

The allegations made in the press releases were comprehensively analyzed in the *Accusations: The United States Department of Justice* section of the document *Unravelling The ONA* - https://archive.org/download/unravelling-the-ona/Unravelling_The_ONA.pdf - and which document was a response to a March 4th 2025 submission to the US 'House Homeland Security Committee', titled 'The Digital Battlefield: How Terrorists Use The Internet And Online Networks For Recruitment And Radicalization'.

32. The essay is included in *Rescriptions 2023-2025*, https://davidmyatt.wordpress.com/2025/03/26/rescriptions/

33. *An Uncertitude Of Knowing, Four Interviews With David Myatt*, 2023, https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf

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Appendix C
Primary Sources

Among primary sources are original manuscripts germane to the subject or to a historical event or a person; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or were direct observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

A scholar is a person who comprehensively researches, over an extended period of time, a particular subject, field of study, event or person using such primary sources and who, if the source material is in another language ancient or modern, can read that language and thus can personally translate such a work or passages from such a work. If the researcher cannot read and thus cannot personally translate such a language and has to rely on a translation by another person or persons, then their work becomes a secondary source.

Secondary sources are the writings, opinions, and conclusions and interpretations of others about such subjects or persons or events which (a) do not cite or critically analyze primary sources, and/or (b) does not present research by the author(s) using primary source material.

Secondary sources thus provide second-hand information and personal commentary or opinion, and include articles and reviews in academic journals, and books published by academic publishers.

Thus a common mistake is citing such secondary sources as if they were primary sources and using such secondary sources to, or example, describe, classify, or define a person or a group or a philosophy.

Appendix D
Fallacies Of Reasoning And Related Definitions

Fallacy Of Appeal To Authority

The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by

some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a recent statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources.

Fallacy Of Ad Populum

This is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Fallacy Of Argumentum ad Hominem

Argumentum ad hominem is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed or from the opponents failure to answer questions asked of them or provide the evidence they were asked to provide.

Fallacy of Composition

Also known as the Fallacy of Illicit Transference. This is an example of equivocation, and is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Fallacy Of The False Cause

Generally referred to by the Latin phrase *non causa pro causa*. This fallacy is the assumption that one thing is the cause of another without any logical reasoning or probative evidence.

Probative Evidence

Probative evidence is evidence which provides proof regarding a claim or an assertion or reveals the facts about an event or an occurrence or which on the balance of probability provides such proof.

While most often used in a legal sense in a trial in an established Court of Law, the term is also applicable in the matter of scholarly research using primary sources concerning an event (historical or otherwise) or concerning a person.

Fallacy Of Incomplete Evidence

Also known as the fallacy of suppressed evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.

Scholarly

To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by individual study. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject or person undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired.

If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

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